The PELMAN SYSTEM *of* MIND *and* MEMORY TRAINING :: ::

LESSON

NO. 2

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THE PELMAN SYSTEM OF MIND & MEMORY TRAINING

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LESSON II.

LONDON
THE PELMAN INSTITUTE
FOR THE SCIENTIFIC DEVELOPMENT
OF MIND AND MEMORY
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Supplement

THE E. M. HEALTH EXERCISES

LESSON II.

THE MENTAL POWER HOUSE.

1. When taking up this Course of Training you were no doubt conscious of certain defects in the working of your mental machinery: perhaps you could not focus your attention easily; or you had contracted the habit of forgetting; or you lacked self-confidence, or will power. To use the language of electricity, something had gone wrong with the power-house, and irregularities of working were the natural result.

In this lesson we shall first deal with the human power-house, describing it in detail and showing its relation to success—any kind of success—the success of the student and scholar just as much as that of the merchant. We shall take up no partisan standpoint as to those teachers who make money-getting and success synonymous terms; to us, success is the striving to achieve a great purpose, as well as actual achievement, and great purposes are always relative to the mind that conceives them. A grocer's assistant who hopes and strives for a big shop of his own in ten years' time is moved by a great purpose just as surely as an astronomer who is determined to solve the mystery of sun-spots, or a pathologist who wills to discover a cure for cancer. In each of these cases, the power-house is working under normal conditions; at times it may work abnormally, and a fatigue period follows; but, after recuperation,

the full current is put on and life moves vigorously forward to its goal; the grocer's assistant to a shop of his own; the astronomer to the mastery of the sun; and the pathologist to the solution of the cancer problem.

Your own aim in life may be modest or ambitious; it may be an ideal good you are seeking, or it may be purely worldly; but whatever it is—and we shall venture to offer some criticisms later for your guidance—you need energy and a trained mind to compass its achievement.

I. HUMAN ENERGY.

2. Your power-house is made up of body and mind, the combined activities of which go to form what we call human energy. Physical health—we do not say muscular strength—is of course fundamental; and although there have been men so unlike as Richelieu and Darwin who have overcome the handicap of a feeble constitution, the general rule still holds good: that to achieve your aims there must be a sufficiency of bodily vigour. A careful investigation of the health of men of achievement, whether world-famous or not, shows a high percentage of health power; without this they would not have been able to bear the strain of ceaseless labour.

3. But, after all, mental ability is the more important constituent of the human power-house. That every-day phrase, "Brains win," is a popular embodiment of a great truth; for a man may be a veritable Samson in physique and yet a comparative dwarf in the mind-power that is so necessary to distinctive success. Mental ability in a general sense, as well as in a particular sense (witness the possession of a marvellous memory or a penchant for languages)

is too often regarded as a gift of the gods that may decline in efficiency but cannot be improved. Even a poor memory or a lack of the language gift is looked upon by some as an unalterable fact. They think that no improvement, whatever means are adopted, is possible. As against this, we claim that just as physical power can be developed and a weak body made into a strong one, so can mental power be developed ; and a mind that is merely average can be raised to a much higher degree of efficiency. This hopeless feeling about the possibility of improving one's intellectual gifts is difficult to explain : so many people are gripped by it against their own better judgment. They want to believe that an increase of brain-power can be brought about but they fear it is out of the question. We, on the other hand, *know* that in 95 per cent. of cases it is a realisable ideal. The lessons and exercises that follow are an expression of our belief in this respect, and we commend them to the student's careful attention.

II. MODELS OF ENERGY.

4. Human energy, therefore, is a combination of physical health and mental vim ; and at this juncture we cannot do better than refer the reader to some striking examples. In so doing we shall not emulate Samuel Smiles—whose work is still greatly under-valued—but we shall try to fathom the mental operations of a few variously successful men, with a view to ascertain the origin of their energetic policy, and of the qualities of mind they displayed in accomplishing their aims.

1. *Descartes*, the great philosopher, began life as a soldier.
2. *Faraday*, the great physicist, began life as a bookbinder's assistant.

3. *Pasteur*, the great bacteriologist, began life as a country schoolmaster.

Here are three names standing as representatives of those whose careers were dramatically changed from their original purpose. What kind of influence was it that caused Faraday, for instance, to cease bookbinding and begin experimenting in physics?

The answer is, intense Interest.

Interest begets Desire which develops activity of mind and body, and this two-fold activity manifests itself as human energy, which, in its turn, encourages further mental activity. The process is somewhat like a circular staircase, which passes many times over the same spot, but each time at a higher level.

III. WHAT IS YOUR WORK?

5. Now if we were to take instances of successful merchants or leading professional men who never changed their calling, we should find the same phenomenon : *i.e.*, an intense interest in their work, and consequently a fitness of their minds for the duties to be discharged. In this sense, there are born grocers, just as there are born poets ; provision dealing may be an object of such ardent zeal that it almost rises to the level of a love of writing sonnets ; the spirit of romance enters into buying and selling, thereby surrounding it with a glamour that makes the merchant something more than a dull trader. Ribot, the great French psychologist, has proved that imagination can be as glowing and as active in material matters as in those that are more spiritual.

Interest Power.

6. Interest power, the strong tendency propelling us in one specific direction, is a natural gift. Thus, one man may be a clerk but his

whole soul is in painting, or he may have been fortunate enough to have his tendency recognised early, and by being sent to an art school, he avoided years of unhappiness at an office desk. Another man is a stockbroker, but the "House" is only a means to an end, and that end is literature—in which he puts his whole soul, and at which he works with his fullest energy, as in the case of the late E. C. Stedman, the American critic. Such instances could be multiplied by the score, but those we have quoted are sufficient to indicate more clearly the fact we are trying to emphasize: that human energy has its primary origin in a desire born in us for some kind of special work. We can see it in the boy—sometimes before he has left school. He is always buying or selling something; he wants to be an engineer, and is never happy unless he is hanging about the locomotive shops; he is perhaps a sailor—and builds ships by day and dreams of voyages by night. We are not speaking of the stages through which *every* boy passes with more or less enthusiasm, but of the deep down instinct to live for a certain kind of work. Doubtless some boys show no predilection for any particular occupation; they just fall in with parental suggestion—or with necessity; for unfortunately in many instances choice is out of the question, and more's the pity.

Presumably, however, you have already arrived at years of responsibility, and if your daily duties are such as appeal strongly to you, there can be no doubt you are already provided with the first basis of human energy: *you are engaged in work you like.* If you study the biography of achievement, you will find this fact in the foreground of every success. Men of might in any calling have been men who loved their work, whatever its nature, and this deep interest is in

the main responsible for excellence: indeed some authorities regard it as the first mark of genius.

IV. THE IMPORTANCE OF ENVIRONMENT.

7. The next stage is that of *suitable surroundings* —in other words opportunities of exercising your desire to do the work on which you have set your heart. Some men are fortunate in getting into the right atmosphere early on in life; others have to fight their way through many obstacles before they secure the proper environment. It was no easy thing for Pasteur to forsake schoolmastering and get into laboratory work – but he did it. Edison found it no light task to leave newspaper selling and become an inventor—and yet he managed it somehow. And smaller men—men of whom you have never heard, and whose names never appear in the newspapers—have had to go through similar experiences.

Now it may be that, as already suggested, you have found the work you like, and therefore the environment is suited to your requirements. Even so, there are many hindrances; and the speed with which you overcome them depends, first on the strength and depth of your liking for your work; next, on the industry and intelligence with which you apply yourself to it. Experience proves, however, that if we take to our daily duties as we take to our tennis, our golf, our baseball, our football, or our cricket—*i.e.*, with zest, we shall soon find our proper sphere of labour.

8. A word now to those who are round pegs in square holes. Don't change your work until you can see your way clearly to do so. Never let go with one hand until you have gripped

with the other. But move steadily in the desired direction ; leave no stone unturned, no opportunity unappropriated. Even though you never succeed fully, you will respect yourself the more for having made the attempt.

Let us now see how far we have gone. We began with the fact that human energy is a combination of physical health and mental vigour ; and we discovered that this mental vigour was, partly, a thing born in us, by reason of our liking for a special kind of work, and partly a matter of the right environment. Now, note this carefully :—

The physical and mental factors should work together.

This may seem too obvious at first to need statement, but a little reflection will show that a man may have interest in his work and yet suffer from some defect in his physical or mental machinery.

V. ILLUSTRATIONS OF DEFECTIVE ENERGY.

9. Let us examine two instances :—

CASE No. 1. *J. M. — an engineer. Has been abroad where he had a bad attack of fever. Suffers from weak concentration and poor memory. Is anxious to prosper but feels a want of enthusiasm, and his mental failings go against him.*

Here the physical element is at fault—and the cause is a serious illness that depleted the nervous system. His mind is all right, in that he likes his profession, and he is ambitious ; but mind depends upon body to a large extent, and until he can, by physical culture, attain a higher standard of health he will suffer a serious handicap. It is the same with every man who

knowingly runs health risks and suffers accordingly. Weak or ailing bodies are seldom found in conjunction with minds characterised by great energy ; and the only safe rule is this : to obtain mental efficiency begin with physical efficiency.

> Case No. 2. *L. B. G. — a solicitor's managing clerk. Healthy. Master of his work—even likes it to the extent of always doing his best for the firm. Keeps this ideal before him. Sometimes desires to become a Solicitor. Has once or twice begun to prepare for the Preliminary Exam. but gave up after a month's work.*

Here the mental element is defective. L.B.G. lacks will-power, and he lacks that because his ability to feel deeply—his emotive force—is faulty. He has interest in his work, the discharge of his duties being marked by a conscientiousness that appeals to all employers ; but he is spasmodic in forming and acting on his desires ; his mental energy is intermittent. Here the human power-house is quite adequate physically—not quite adequate mentally. The probable cause is two-fold : partly an inherited weakness, but more an induced habit of putting off—a failure to concentrate. Thus interest-power needs to be intensely strong to overcome a physical or mental hindrance or a combination of the two.

VI. HOW HUMAN ENERGY IS ORIGINATED.

10. We will now turn our attention to the manner in which interest is evolved. Ask a business man why he wants to own the largest shop in his town or district and he will probably say " Simply because I want to," which means that he has a strong desire to make money in

that particular way, and to enjoy commercial distinction. Ask a professional man—an accountant—why he wishes to be the leading accountant in the city and to corral all the big audits: he will give a reply similar to that of the business man. So will the politician, albeit his aim will perhaps be flavoured with a spice of altruism in the form of public service—the desire to ameliorate the conditions of life. But all men who are working energetically and intelligently have two outstanding qualities: (1) they know what they want, and (2) they work hard to attain it. The first is by far the more important, and to put the matter to the test, we would ask you to take a sheet of paper and write down your aim or aims in life, giving yourself five minutes in which to complete the task.

Aim v. Wish.

Can you do it?

"Yes," you reply, "I want success."

No doubt, but that is not an *aim;* it is a *wish.* An aim is a definite thing, a clear cut idea with hard outlines—not a general notion. You want success. But what kind of success? Money? Fame? Learning? Unless you know exactly what you want, you are hardly likely to have the energy to work for it: you can only work in a *general* way if your impelling idea is merely general. What you need is a *particular* aim: a *concrete* purpose like this: "I want to succeed in obtaining the post of Managing Director of the firm where I am at present an ordinary member of the staff." We know it is a modern fashion to smile at a youth who takes himself and his career so seriously; but the smile changes faces eventually. "The ordinary member of the staff" may or may not reach the

Managing Directorship, but his ambition is not different, psychologically, from that of the poet who seeks after "the light that never was on sea or land"; or of the litterateur who wills to embody his ideas in phrases that shew his mastery of words and style. The office man, the poet, and the prose writer are all ambitious; only the end is different. Of course, some critics would avow that poetry and high prose are nobler pursuits than mere worldly position; but to discuss the comparative values of occupations is no part of our work in these lessons. So long as an ambition is worthy, it does not matter much what other people think about it.

VII. ENERGY DEVELOPS MENTAL ABILITY.

11. You must then avoid nebulous notions as to your future. Get a clear and distinct idea of what you want: then work for its attainment in the best way possible. Such a life is conducted on scientific lines. Note what happens: *your mental faculties begin to develop and your character changes accordingly.* This is one reason why we have had so much to say about the need of interest-power. Once obtain it, and your memory, for instance, begins to improve because concentration is easier, and it is easier because you are interested in your work; you have an end in view towards which you strive daily, and the striving brings into play the whole of the mental powers necessary to the desired achievement, thus acting as a splendid gymnastic system of training. We have found that large numbers of students with poor concentration and recollection begin to benefit at once: so soon as life for them has a destiny and an aim, their faculties are awakened into an activity that is surprising to themselves and

to others. Here, indeed, you have the key to the development of your intellectual gifts —those of which you are conscious, and those of which you may be ignorant. As you make an effort to reach your goal, you bring into action your imagination and your power of judgment ; responsibility creates self-confidence and step by step you realise the best that is in you.

There is a vast difference between the quality of mind which says : "There's my work—and I simply love to do it "; and that which says : "There's my work—I've got to do it—no shirking—I simply must—that's all."

The latter is almost pure will—a "teeth set" kind of resolution that is certainly commendable ; but the former is an energy of higher grade altogether; it is will reinforced by strong desire; it carries its own fuel and oils its own wheels.

VIII. ENERGY FORMS CHARACTER.

12. Further : if a definite aim assists in the unfolding of mental ability, it also renders a real service in the formation of character. For instance, it promotes those feelings and ideas that are the best antidote to excessive and injurious shyness or reserve; it tends to destroy self-consciousness, as seen in hesitating speech, blushing and inertia. As many people are afflicted in this way, we propose to indicate the mental conditions that give rise to the trouble, and to offer an effective remedy. The shy man, the man of deep reserve, of slow speech, hesitating manner, and inactive habits, is frequently possessed of excellent qualities. He is as a rule aware of this fact, and his irritation in not being able to make full use of such qualities is sometimes intense. What is the

source of the difficulty ? It lies in the fault of turning the mind's attention *inwards*. He is morbidly affected by what other people think of him, and shows extreme sensitiveness to an adverse opinion—or even the possibility of one. When he enters a room full of people he does not think of *them* but of *himself*: he believes they are all looking at him and probably criticising him. This has an inevitable result in awkwardness of movement, blunders in speech, and other social crudities—he being all the while conscious of his failures. It is the same in business. To have to appear at a Board Meeting and answer questions is an agony instead of being a fine opportunity ; to see a less endowed man forging ahead arouses anger instead of compelling action.

Avoid Introspection.

13. The remedy is to give attention to other people and other things instead of focusing it on his own feelings and thoughts. This transfer of attention from the inward to the outward is best accomplished by having a definite aim in life. It is almost impossible to pursue ardently a business policy without losing practically all this absurd self-consciousness, even though it be inherited from one's progenitors. A passionate desire to achieve something that is worth while soon diverts the attention from the self to the not-self ; and instead of a man standing outside a Board Room with a beating heart and trembling knees, we have a man who is rather looking forward to the occasion as a chance of furthering his life's work and bringing the goal a little nearer.

In addressing a public meeting, the self-conscious person is at his very worst ; sometimes, indeed, he finds it impossible to utter a single

word. With all eyes on him, his realisation of self becomes a positive torture. And yet we have known self-conscious people who have delivered thrilling speeches, the reason being that they were supremely anxious to advocate the claims of a particular mission that was very close to their hearts; and this desire completely overcame the habit of thinking of self; they forgot everything in the passion of the moment, and self was lost in the glow and fervour of speaking for a great cause.

It is the same principle as that we have been referring to all along. Mental gifts come to the fore, and mental hindrances are thrust into the rear, directly we have discovered the secret of human energy, and that secret is to have definite aims, purposes, objects, ideals, ambitions —call them what you will.

IX. CAUSES OF LACK OF ENERGY.

14. Why do some men lack energy? Mainly because they live aimless lives. They do what they must, and possibly most of them do it satisfactorily; but all the while they drift; they seldom pull themselves up to ask, "What am I aiming at?" As a consequence, two-thirds of their mental powers are going to waste. Take an illustration. We received a letter recently from a correspondent who said:

> "I want your advice. The head of my department is rather doubtful sometimes about his English, and he asks me what is right or wrong. He also asks me about points in the business, and I tell him. Now my contention is that if he is not equal to his job, and I am, I ought to be in it. What do you say?"

awakening and continuous development of the various faculties." *Auguste Comte, in*
Positive Philosophy, Vol. I., p. 463.

THE NEED OF EMULATION.

"The Emulative impulse tends to assert itself in an ever widening sphere of social life, encroaching more and more upon the sphere of combative impulse and supplanting it more and more as a prime mover of both individuals and societies." *Prof. McDougall, in*
Social Psychology, p. 294.

DESIRE—WITH EXCLUSIVENESS.

"In almost any subject your passion for the subject will save you. If you only care enough for a result, you will almost certainly attain it. If you wish to be rich, you will be rich; if you wish to be learned, you will be learned; if you wish to be good, you will be good. Only, you must, then, really wish these things, and wish them with exclusiveness, and not wish at the same time a hundred other incompatible things just as strongly." *Prof. Wm. James, in*
Talks on Psychology, p. 137.

IMPULSE AS A BASIC POWER.

"All intellectual and voluntary processes are elicited by the system of some impulse, emotion, or sentiment, and sub-ordinated to its end." *A. F. Shand, M.A., in*
The Foundations of Character, p. 67.

THE FEELINGS ARE PRIMARY.

"Mind is not wholly, or even mainly, Intelligence . . . it consists largely, and in one sense entirely, of Feelings." *Herbert Spencer, in*
Principles of Psychology, Vol. I, p. 192.

WHAT IS FUNDAMENTAL?

"What is fundamental in the character is the instincts, tendencies, impulses, desires and feelings, all these and nothing else."
Th. Ribot, in
Psychology of the Emotions, p. 390.

How Men are Governed.

"*Men are not governed by their abstract principles but by their passions and emotions.*"

Leslie Stephen, in

The English Utilitarians, Vol. II., p. 329.

Feeling and the Self.

"*Feeling is subjective life par excellence.*"

Prof. Sully, in

The Human Mind, Vol. II., p. 2.

These testimonies are all the more convincing when they are realised in active life. Think sceptically, doubtfully, cynically, hopelessly—and you do nothing; think positively, hopefully, generously—and you work towards your destiny. We may therefore say, "What I think, that I am." Thoughts decide our career.

XII. THOUGHTS ON FORCE.

17. To have an ambition, therefore, is to have a plan of life—something to work for—a destiny to accomplish. A critic asks us if we are on the ascending line of life, or on—the other one. Put the question to yourself. Which is it? If it is the line of descension, we know what kind of thinking yours is—its emotions are engines for moving you in the wrong direction or else they are so slow and ineffective that they do not move you at all. If it is the line of ascension, we know your thinking is constructive, positive, hopeful, and conquering. The critic just quoted once said, "I am not a man; I am dynamite." He *was* in some ways—not all. But can you say anything approaching that? We can imagine some men's version, did they speak the truth, would be, "I am not a man; I am an icicle." They are cold, lacking in broad sympathies, sceptical about other men, frigid in feeling, and incapable of enthusiasm. Other voices would say, "I am not a man; I am a

routinist." They are the men who let others think for them ; they render obedience because they cannot lead themselves ; they are, and always will be, employed persons. True, they have a good place in life and do good service, but they are not given to thinking with *thrust* in it. "I am not a man," we hear again, "I am lemon kali, I fizz and foam with enthusiasm for twenty-four hours, then fall flat as water." Yes, no doubt ; but with proper guidance and systematic training there is no reason why enthusiasm should not permanently accompany the growth of mental power. You who read this lesson can think dynamically if you care to take the trouble. Power may be static, that is passive, or it may be dynamic, that is active. In your constitution there are powers asleep ; you have never used 25 per cent. of their possibilities. Arouse yourself and become master of the forces you possess. Instead of thinking *anyhow*, think on scientific lines. And begin by abolishing the doubts, scepticisms, fears and bogeys respecting your own mental and financial advancement. Believe that "the best is yet to be," and soon the belief will be justified in the enlarging of interests, the keen zest of conflict, and the indubitable evidence of progress.

To apply this lesson forcibly, make careful use of the following suggestions. Some of them may not apply to you, but most of them will —especially the direct questions.

XIII. A METHOD OF SELF-ANALYSIS.

18. Opposite every one of the underlying qualities place a plus (+) if you feel you possess the characteristics conveyed in the word or phrase, and a minus (—) if you feel you are lacking in this respect :—

(1) Good Health
(2) Love of work in which engaged
(3) Energy
(4) Sympathy
(5) Imagination
(6) Self-Control
(7) Self-Confidence
(8) Memory
(9) Will Power

If you have more of the minus than the plus element in your results, it means that you are lacking in the very fundamentals of possible success, whatever be your aim in life. But if you can place a plus against the first three, you are on the high road to the development of all that follow—for, as insisted upon to the point of being wearisome, interest-power is the one agency for unfolding mental gifts and formulating character.

Below we give a selection of possible questions which serve to bring out those weaknesses—and "strengths"—which may be hidden as well as those that are more obvious. Self-catechizing is looked upon as humiliating, and disrespectful to one's dignity—at least it is by some who would be all the better for a closer knowledge of their own natures.

XIV. QUESTIONS FOR SELF-DRILL.

19. (*a*) Can you say you are thoroughly sound, physically and mentally? If so, why is it that some other men, not quite so "sound," are forging ahead of you?

(*b*) Is "soundness" the right element to look for in bodies and minds? Or is there something more?

(*c*) What were the most successful periods of your life? And to what do you attribute that success?

(*d*) Can you reproduce the conditions in order to obtain similar results?

(*e*) What does experience prove is the best hour for thought in your own case?

(*f*) Enumerate your bad and good qualities. (Get a friend to check the list with you; be prepared for objections).

(*g*) What is your special aim in life?

(*h*) Have you any secondary aims?

(*i*) Are you too sensitive—too retiring?

(*k*) Do your best and most progressive periods synchronise with your best health periods?

(*l*) Do you welcome responsibility or shirk it?

(*m*) Do you realise to the full how the acceptance of responsibility is the making of a man?

NOTE.—You are not required to send in answers to these questions or to forward us the result of carrying out the suggestions in paragraph 18.

"DON'TS"

1. Don't be a grumbler. The man with an everlasting grievance generally grieves his chances out of existence.

2. Don't aim too high, but aim high enough. Adjust your ambition to your abilities, and your ambition will grow accordingly.

3. Don't bewail your lot. Instead of thus wasting your energy, use it to find a better position, or in other ways to enlarge your interests.

4. Don't shirk the need of *defining* your aim in life. Avoid *drifting*.

5. Don't be afraid of being laughed at.

6. Don't fail to see that the "Don'ts" just urged upon you are directly concerned with the development of mental efficiency.

XV. MEMORY TRAINING.

The Cost of Forgetfulness.

20. Forgetfulness is both irritating and costly in any sphere of life, and this is particularly true in the world of business. You miss an appointment and lose a big contract ; you forget to put your cheque book in the safe, and it is used by others to your disadvantage ; the signalman forgot to pull the lever and the train was wrecked. Forgetfulness has exacted a heavy toll in human lives and a still heavier toll in money. The business man may sometimes forget an important item even when he has taken pains to enter it in his diary and to keep that diary open before him. We will give you an instance founded on fact.

Below is a page showing the appointments for the day :—

Monday, December 7th, 1914.
Sales Manager, 10 a.m.
Johnson's case.
Paper supply.
Lunch, Simpson's with Blake, 1 p.m.
Interview, 2.30 p.m., Jones.
„ 3.30, Willington, Manchester.

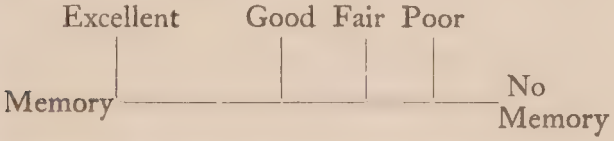
You will see there is an appointment for 2.30 p.m. and another some distance away at 3.30. The one at 3.30 is the most important one of the day, but when Mr. Jones came at 2.30 and brought information of a serious import, Mr.

Williamson became so absorbed in the possibilities of money-making that he forgot all about the 3.30 appointment until about 3.5 p.m. Mr. Jones was not particularly pleased at the sudden termination of the interview, and Mr. Williamson was ten minutes late in arriving at his destination. Those ten minutes cost him exactly £150 apiece, for a contract he hoped to have obtained fell through, he not having been present to time in order to see that his claim was properly conducted. This kind of forgetfulness occurs frequently with men who have good memories, as well as with men who have not good memories. The bad memory forgets entirely; the good memory forgets because something unusual happens, and for the moment crowds out of mind the thing that has to be remembered.

The point to be noted is: that if we are to remember a thing *at the right time*, we have need of more than a good memory; we need a systematic handling of our attention. Thus, if Mr. Williamson had kept a watch on himself, he would not have allowed the interview with Mr. Jones to absorb his interest to the full; he would have had an eye on the clock without allowing Mr. Jones to know it.

Degrees of Memory.

21. Taking the men of the business world as a whole, their memory powers may be represented by the figure following:



There is no man who has no memory at all; there are thousands who have poor memories,

a greater number who have fair memories, but the good and the excellent are not so plentiful.

A clerk may have a poor memory for general things, a slightly better memory for the ledger accounts which he handles every day, and an excellent memory for the personalities and records of football. But in this course of lessons we are speaking to men and women who have not succeeded as yet in remembering things they want to remember. There is much in life that is too trivial for a permanent record. For instance, a man says "If you ask me what I had for luncheon ten days ago I can only say I have completely forgotten, because the matter in itself was essentially unimportant. I have lunch every day of my life, and I have no food faddisms to trouble me, consequently mental impressions about luncheons are weak. But if you ask me when I first tasted venison, I can tell you all about it, although it happened nearly twenty years ago. I can tell you the people who were at the table and what we all said. The reason why I remember this incident is naturally due to its unique variation from the ordinary meal to which I was accustomed. I forget the ordinary meal because it is so ordinary, and I remember the unique meal because it is unique." The business man, however, has a certain mass of detail before him every day, and out of that mass he selects a number of items which he wishes to keep in mind ready for instant recall. The function of a good memory is to enable him to do this successfully, but, despite his desire to succeed he often fails. For instance, he meets a man in the train and discovers an identity of interests that would prove useful, but he does not obtain the man's name and address until the moment of parting, when it is communicated to him verbally, there being no time to find a card.

The address is : Jonathan Harker, 1,008, Graham Street, Consett. He tries to memorise it at the moment, but, during the Board Meeting that followed, the impression became weak, and when he tries to recall the address, Harker has become Harper, the number of the street has been lost, and he cannot get anywhere near the name, Consett. If he had seen the address printed, he would have gripped it more certainly, for he remembers better by sight than by sound. By a proper system of ear training that address, once heard and impressed upon the attention by will power, would remain good until it could be accurately transmitted to paper.

There are, therefore, some matters which happily pass into total oblivion ; there are other matters, the record of which becomes imperfect in a short space of time ; others again, which are brought back after an effort.

The Long Memory.

22. Each stage in the development of the memory is useful for its own purposes. For instance, it may be necessary to be able to recall things after long periods of time, or after a few moments only. Business affairs, prices, quotations, addresses, formulæ, and everything that we have constant occasions to use, must be permanent impressions. But in such mental processes as counting or adding, where only the last figure is to be carried in the memory for a moment, errands, remembering letters to be posted, the cards played in a game, etc., the sooner such facts are dismissed from the memory, the better, because, if they were retained they would only confuse the following impressions.

That the long memory is only a more lasting form of the short one may be proved by the

following experiment. Ask some person to dictate to you fifty names at random, which you will write down as rapidly as possible, paying no further attention to them. It would probably be impossible for you to repeat the list, and in a short time it would be entirely forgotten ; but if you were asked immediately after writing it, whether or not a certain name was in it, you could answer with certainty, yes or no. Further, if a particular name, such as Daniels, was repeatedly asked for, and you remarked its having been mentioned several times, the impression of that name might be lasting, and you would probably find that you would recollect the name of Daniels in connection with writing the list, even after years had passed ; but the other forty-nine names would have completely faded from your memory.

Conscious and Subconscious Memory.

23. The distinction between the conscious and the subconscious memory is by no means easy to define, and the line of demarcation varies in different individuals and circumstances. The subconscious memory is more likely to be vague and less under the control of the will than is the conscious memory. The recollection of the time and place of an impression is more frequent with the conscious than with the subconscious memory. This localization is an ability to find certain reference marks denoting the position which an impression occupies relatively to other impressions. Sometimes even this vague recollection is wanting, and may lead people to produce matters or ideas, thinking them to be original, which have been stored in the mind, but whose localization in time has been entirely lost. Macaulay tells us that Wycherley had this failing in his declining

years, and that if anything was read to him at night he would wake up in the morning full of it, and write out the ideas under the impression that they were entirely original with him. From all this it is clear that the power of conscious recall is one that should be persistently developed ; for, as the late Lord Roberts said in a letter to the Pelman Institute : "A good memory is of the greatest use in life."

EXERCISES.

The following exercises are a continuation of those found in Book I. They assist in the acquirement of sound knowledge and develop eye and ear memory.

Exercise V.

When next you take a walk abroad, either in town or country, resolve to notice as much as you can of the things that are in the slightest degree unusual. You will, of course, see much that is familiar, the same kind of people wearing the same kind of clothes, and hear them using the same kind of talk ; but keep your eyes and ears open for anything that is out of the common. Deliberately search for sights and sounds with an element of newness to you. When you have returned from your walk, hastily go over in your mind the route you took (and do not cover the same ground twice over), then commence your memory exercise by beginning at the end of your journey and going backwards over the ground all the way to the beginning. This method of the return journey is a little difficult at first, but it is one of the finest mental exercises ever prescribed. You are building up the power of reproductive imagination, in other words, your visualising faculty ;

you are training your memory, and you are developing your powers of observation. If, during the process of reconstructing your journey from the end to the beginning, you observe weak connections, study those weaknesses very closely, because they are bound to reveal memory defects which call for attention.

Exercise VI.

The use of pen and pencil in recording observations is an excellent training in both speed and accuracy. The next time you visit a friend's house, or the room of any building to which you are a stranger, or even the inside of a shop where you make a purchase, take two glances round the room, and when you get home take four sheets of paper and draw what you can remember of the pictures on the walls. On a fifth sheet, put down the position of the furniture of the room and indicate the number of tables, chairs, and other articles. This can be made not only mentally profitable but socially fascinating. The members of a party can be provided with the proper materials, allowed a certain time in which to look round a room, marks can be awarded for accuracy, and if need be, a prize can be given to the winner.

Exercise VII.

Ask someone to read aloud to you a number of proper names—those in a directory will do. After he has read six of them, repeat them after him. Then try six more, and then another six. Do not do too much at first, but increase the number for the second week. If you cannot find a friend to help you, read the names aloud to yourself; allow one minute to elapse and then try to recall them.

Vary the Exercise by reading a sentence, such as a definition, and see if you can reproduce it in the exact words. Then try another, such as a quotation from some collection of brilliant or witty sayings. Do not do too much of this work at first ; two or three the first day will be enough.

Exercise VIII.

Take a walk in the country and, sitting down, listen to the sounds you can hear. From what direction do they come ? How many are there, and what is the difference between them ? Afterwards, when reading nature descriptions, compare your knowledge of sounds with that of the author. There are some suggestive details in R. L. Stevenson's "Travels with a Donkey," and in the Nature books of W. J. Long. Repeat these exercises as opportunity serves, but endeavour to preserve regularity.

SPECIAL EXERCISES FOR MIND TRAINING AND HEALTH

By EUSTACE MILES, M.A.

SPECIAL NOTICE.

If you are suffering from any bodily ailment you should practise the exercises of this and the following lessons only by medical permission. Students, in apparent good health, who find that the severer exercises, e.g., hopping and skipping, cause giddiness or other unpleasant symptoms, should practise only the lighter exercises.

Second Lesson.

Before beginning to do any exercises, spend a little time, while you are still lying in bed, in recalling the importance of the right physical exercises, as described in the first Lesson.

In the first Lesson, without mentioning more than a few of the advantages of the right exercises, I said, first, that they encouraged regularity of habit, and that they strengthened the will-power; secondly, that they increased self-respect by making the body more efficient, and more a thing to be proud of; and, thirdly, that they tended towards health and fitness; fourthly, that by certain methods and a system of exercise, of which an instance was given in the first Lesson, imagination and memory could be trained in a very pleasing and health-giving way.

Now for a second sort of exercise.

Exercise IV.

Before you get up, and while you still lie in bed, stretch out your right hand and arm up in front of you. Then, if there is room, send it to your side so that it is in a straight line with your shoulders. Have the fingers well apart, as if you were striking an octave, and have them bent well back, the exact opposite of the grasping habit. Have the arm quite stiff and the elbow back, and the shoulder well back. Now hold this position for a moment. Then, keeping the arm quite stiff, and the fingers stretched back, rotate the right hand round as far as it will go—first in one direction, then pause; then in the other direction, then pause. Repeat this three times.

During this movement, be sure to keep the left hand as relaxed and limp as possible. Do not let that twitch and "sympathise" with the work of the right hand. Economise energy in this way.

Now reverse the sides. Go through the exercise with the left hand and arm, instead of the right, and this time keep the right hand and arm relaxed and limp. Do this exercise three times with the left hand and arm.

Then do it three times with the two hands and arms together.

After this, shake out your hands freely, as if you were shaking the stiffness out of them.

Then keep quite still, with your arms by your sides, and recall the exercises in imagination. Recall the movements and sensations. If you have done the exercises properly, you ought to be able to do this quite easily, as you will still have the muscular sensation in your mind.

Exercise V.

Lying on your back, as before, and having your two hands over your abdomen, as in the First Lesson, go through the abdominal breathing as described in the First Lesson.

Now, as a change, begin as before: that is to say, as you inhale, send your abdomen up and out; but, instead of exhaling, hold the breath in, and move the abdomen up and down a few times. It is comparatively easy to move it up, but much harder to move it down and in, and in the latter exercise the hands are of use in pressing downwards and inwards. Be sure not to strain.

Then, if any air is left, exhale from the mouth. This exercise not only enables you to inhale more oxygen than usual, but it massages the stomach and liver, and it also helps you to circulate and disperse the air through the lungs, and up to the apex of the lungs, where disease so often is apt to begin.

Exercise VI.

Get out of bed now, and, if you like, go through the skin drill, but, whether you do this or not, practise hopping or skipping exercises without a rope. Keep your chin in, and the small of your back hollow. Have your hands as relaxed and as limp as possible, not gripped. Have your feet pointing straight forward—not turned out; and have your feet also comfortably apart—about six inches apart would do to start with.

While you hop on your left foot—of course on the ball of the foot, not coming down on the heel—send your right leg straight out in front of you, with the toes as far away from you as they will go, and the knee well back. Hop a few times on this foot, and then hop on the other foot, sending the left leg and foot out and down in the same way. By degrees you will be able to get your raised foot and stiff leg higher and higher without difficulty, but at first do not try to stretch too much upwards.

Then, hopping on your left foot, send your stiff right leg with the toes still as far away from you as they will go, back behind you. Be sure to keep the knee well braced back:

do not bend the leg. Hop a few times on the left leg. Then hop on the right, sending the left leg back in the same way.

If you begin to get out of breath, stop and do a little gentle, but deep and full breathing. Inhale and expand the lungs as fully as you can. Hold the breath in for a moment, and then exhale quickly and sharply, forming the lips as if you were going to whistle. Do two of these breaths in succession.

Now hop on the left foot, and this time, instead of sending the stiff right leg in front of you, raise your right knee, with the toes as far away from you and as far down as you can. Hop a few times with the knee held in this position.

Then hop on the right foot, and send up the left knee similarly.

Then hop on the left foot, and send up the right knee, and draw the right knee up towards your chest with your hands. Then hop on the right foot and draw the left knee up to your chest with your hands.

During the hopping it is most important to keep your chin in, and the small of your back hollow, and—except of course when the hands are gripping the knee—to keep your shoulders back and down. Do not let the head poke forwards; do not let the shoulders be rounded.

Now comes a very hard practice. Stand with your feet about six inches apart, as before, close your eyes for a moment, and imagine the action of skipping. Imagine yourself to be skipping, but do not move. Recall both the movements and the muscular sensations.

Pelman Lesson III.

As the range of one's knowledge and memory depends primarily on the range of one's sensations and perceptions, your attention is specially directed to Lesson III, where we show how you may become a keen observer.

In sending in the Work Sheets, write your name and address legibly, and add your registered number.

These Text Books are for Students only, and must not be shown or lent to anyone. They should be retained by the Student.